

MANÜSSATHTHA PATILĀBHO PARAMA DÜLLABO

Based on an Extraction of the Chapter
Parama Düllabo – Manüssaththa Patilābho
in the Atūvā

PRISTINELY PURE SIRI SADTHDHAMMA TO ASSIST THE
ATTAINMENT OF NIBBĀNA

By

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INTRODUCTION

We, humans are now over seven billion in number inhabiting this planet earth. Each human is an individual being with a unique frame of mind. There are no two human beings who are mentally the same. Even the identical twins in-spite of having the same DNA blueprint, have different mental frameworks. Most humans - “being born as humans” take for granted or take it “as god’s will” in a universe that operates fully on causes and effects (*bathā-pala*). Though human life span currently appears to be somewhere between birth – 120 years, a lot of people use this human existence for unwise activities in the name of living. Due to self-created causes and effects, a large number of humans go through afflictions. They engage in activities with the expectation of increasing contentment while always ending in discontentment. There are also some who are encapsulated in ignorance who live their lives just because they are born. Therefore, it appears that there are many assumptions people make as to why they were born and what is the purpose of life. An in-depth analysis on “being born as a human”, and all related thoughts can be found in several Buddha *dasanā* (discourses) such as *Akkana Sutta*. The seven billion plus human beings known to occupy the earth seem like a negligible fraction when compared to the myriad of beings spread across the planet earth and the universe according to *Aggñña Sutta*. However, human realm represents a unique existence as per *dhmma* texts of the original *Tripitaka*. Therefore, this paper intends to explore the Magadhi phrase “*Manūssaththa Patilābho Parama Dūllabo*” (the opportunity to be born as a human is exceedingly rare) along with duties and responsibilities that accompany this rarity in adherence to *Hela atīvā* (analytical compendium) and ancient *Tripitaka dhmma* texts existed in *Siv Helaya* until 1860.

WHAT IS MANÜSSATHTHA?

Manüssaththa is a Magadhi (Buddha language) term comprised of three terms. (*Manüssaththa* -*Mana*+*us*+*satatha*; *mana* – mind; *üs* – higher (vertical/supreme); *saththa* – a self-fabricated state of existence). This means being human is supreme among all other existences due to the capacity of being cerebral. *Manüssa* means the mind is aligned vertically at the top end of the body. For example, *tirascheena* (animals) means the mind is aligned horizontally/inferior at one end of the body as they are unable to be cerebral as humans do. They have the capacity to think and respond at a lesser degree compared to humans.

Analysis in the *dhamma* text asserts that there are thirty-one (31) different planes of existence. Among them are four infernal (*dūgathi*) and twenty-seven delightful (*sūgathi*) realms. The four infernal (*dūgathi*) realms are comprised of “*būtha*, *paṭha*, animal (*tirascheena*) and hell (*niraya*)”. The twenty-seven *sūgathi* realms are comprised of one (1) human (*manüssa*), six (6) divine (*dāva*) and twenty (20) *brahma* realms. Human realm is characterized by dominant *rāga*, *dvæsha* and *moha* mental properties; *Dāva* realm is characterized by dominant *rāga* and *moha* mental properties but void of *dvæsha*; *Brahma* realm is characterized by dominant *moha* mental properties void of *rāga* and *dvæsha* properties according to Buddha *dāsanā*.

Dūgathi means detrimental infernal mental properties where as *sūgathi* means delightful properties. *Dūgathi* is characterized by a downward trending or a life continuum in the underworld. Births in infernal realms are spontaneous meaning no parental elements are required. At the final moment in life, one’s mind could occupy any one of the conditioned age-old properties associated with *rāga*, *dvæsha* and *moha* (= *san*). The birth following a death results as cause

and effect of the last thought or a mentally conditioned property (*gathi nimiththa*) that surfaces in the mind. Thus, it is highly unpredictable to assume the kind of *gathi* (conditioned mental properties = seeds of *kamma* associated with *rāga*, *dvæsha* and *moha*) that impacts a person's mind at the time of death because there is a multitude of mental factors (*anñsaya* and *āsaya*) that come into play.

For the myriad of beings there is only one human realm in which to be born. Humans and all mammals are conceived viviparous (*andaja*) and reptiles and many other animals are born oviparous (*jalabūjja*). Some other animal forms propagate through asexual divisions (*sansædaja*) producing only a physical duplicate of the original being. These are the births that are visible to the naked eye or through a microscope. However, according to Buddha *dæsanā* the births in all twenty-nine realms/*gathi* (except human beings and other viviparous and oviparous animals) occur as spontaneous births (*opapātika*) based on dominant *sankhāra* (*kamma*) associated with *san* or *rāga*, *dvæsha* and *moha* properties. A myriad of beings is born into the twenty-nine realms (*dæva*, *brahma*, *būtha*, *paetha* and *niraya* realms) in this manner leaving only a rare chance for a few to return to the human realm compared to the countless number of beings in the universe. For example, in one cubic inch of the earth, there is a countless number of beings of various forms both visible and invisible, let alone the symbiotic and parasitic beings living within each living being. This provides an idea as to how many uncountable numbers of beings inhabit this earth, the oceans, the air and within each living being let alone the universe. This is an indication of how rare it is to receive an opportunity to be born into the human realm.

These mental factors (*gathi*) are part and parcel of a debt relationship (*samsāra naya ganūdenūwa*) based on the gravity of actions (*kamma*) performed during the current life and the past lives along with their consequences (*kamma pala*). Therefore, it is quite likely that one of the thirty-one properties (*gathi*) will dominate and surface in the mind at the moment of death. At the moment of death, this dominant property accompanied by accrued seeds of *kamma* evolves into a stream of active mental energy (*manomaya kāya*) with potential to give rise to *viñāna* energy, departs the corporeality (*karajakāya*).

If at the time of death, a humane property (*manūssa gathi*) surfaces in the mind, a stream of active mental energy (*manomaya kāya*) accompanied with its seeds of *kamma*, is conceived in a human mother's womb, when available, depending on the strength of the previous existential relationship of this *manomaya kāya* (to be born) with the new mother. This means it is not a new relationship though it appears as a new. As is the case in the physical world, the dominant competitor (one with strong *naya ganūdenūwa*) will succeed. There will be other *manomaya kāya* with a lesser degree of strength in previous relationships (*naya ganūdenūwa*) waiting to compete for the same mother's womb. According to the natural law of cause and effect, only a *manomaya kāya* with dominant debt relationship (*samsāra naya ganūdenūwa*) with the new mother will find accommodation in her womb. The other *manomaya kāya* also competing for a mother's womb will find births depending on their next dominant *gathi* or *kammic* conditions into another mother's womb who also has a debt relationship (*naya ganūdenūwa*) to a lesser degree than the previous mother. If all else with a *gathi nimiththa* fails to conceive due to some reason, it will take any matching opportunity with some degree of *naya ganūdenūwa* related to the surfaced *gathi nimiththa*. This means if a human *gathi* surfaces at the time of death but is unable to find conception right away, this *gathi* runs

its due course with minor transformations to its constitution. Until a conception becomes possible, irrespective of a timeline, the *manomaya kāya* with *gathi nimiththa* remains in a transitory state known as *gandabbha* depending on the dominance of *kamma*. This happens according to the phenomenon of natural seeding or what is known as *beeja niyāma* according to *Buddha dāsanā*. This is how the phenomenon of causes leads to the phenomenon of effects (*hetthū-pala dhamma*). Further this is an indication of how difficult and exceedingly rare the opportunities are to be born into the human realm. Thus, the Buddha equated the opportunity to be born as a human being as a rare occurrence with the analogy of seeing a ray of sunlight through a straw by a blind sea turtle sitting in the ocean bed.

As stated in the book “*Pristinely Pure Siri Sadthdhamma that assists the Attainment of Nibbāna*” by *Mahā Prāgñaya Venerable Meevanapālāne Siri Dhammāṅkārā Thero*, the value of being born as a human and its nobility can be recognized only by a human mind through reflecting, measuring, comparing and evaluating. The myriad of beings mentioned earlier are not blessed with a mind that can develop advanced thought. All other beings in thirty (30) realms of existence except human beings are equipped with only a powerful instinct of odor (*iva*). The Buddha *dāsanā* explains the naturally born instincts in all other realms as a unique drive (a specific *gñāna*). Though the invisible *dāva*, *brahma*, *būtha* and *pātha* possess an instinct of odor along with some ability to think, their capacities to differentiate are far inferior to the mental capacity of the humans. Thus, they cannot supersede human mental capacities. For example, birds, wasps, and bees etc., construct their nests (homes) according to the same plan respectively based on instinctual capacity that they inherited over uncountable generations. They perform these tasks based on the knowledge that accompanied their instinctual capacity.

However, a human being constructs his/her home based on the needs based on careful consideration of various factors. Then, the mind of a human being (*gñāna*) is not the same as the instinctual capacity of other beings.

The Buddhahood can only be attained by a noble being who is born as a human and not as *dēva* or *brahma* or any other forms of existences because it is only a human mind that can explore, reflect, discover, and unfold natural laws that govern life. It is only a noble human being who can figure out the deracination of mental defilements (*rāga*, *dvesha* and *moha*) through own mental reflections by discovering the truth about reality (*yathā būṭha gñāna dassana*) and reach the Buddhahood. Similarly, all other known religious leaders had been human beings who were able to develop their mind to reach the level of spirituality explained in their respective religions. Therefore, it can be stated confidently that being born into the human realm is an exceedingly rare occurrence and a nobility that should not be wasted unwisely or underestimated by just being another individual among the many.

WHAT IS MANUSATHTHA PATILĀBO?

HUMANITY, BEING HUMANE and HUMANITARIAN:

Patilābho is a Magadhi term that refers to “accompanying advantage” (*pati+lābho*; *pati-* bound; *lābho* – advantage). Born into a human body is one thing. Being humane is another. Born into a human body is a result of merits (*puñña kamma*) earned in past lives. This precondition for human birth is explained as “*para kala pin āthi bava*”, an aspect of *pūbbācha katha puññatha* energy. One becomes humane, able to maintain humility, enhance human qualities based on what one thinks, acts, speaks, and through wholesome engagements in this life. These human and other behavioral properties are inherited by one in an endless lineage of births and deaths known as *samsāric*

drift since time immemorial. According to the Buddha, there is no benefit in finding out the beginnings of one's undeterminable arising but its beneficial to strive for the achievable liberation (*vimūththi*) from the continuum of perilous existential conundrum (*samsāra*) that can be resolved only by human beings with wisdom. This liberation (*vimūththi*) is purely human and only humans can pursue such liberation from the *samsāric* conundrum. These are facts that supports one to comprehend the truth precisely.

As opposed to the above, there are many who are born into human bodies but engage in activities that are subhuman, immoral, and unworthy or disgraceful of being human. Though born in human bodies, on the one hand, these individuals act on subhuman or none-human properties or engage in unworthy immoral courses. On the other hand, there are also humans who act divinely and receive divine status while being a human. Once born as a human, its worthy and graceful to maintain humility, humane qualities, and human status above all.

Turning humane means adherence to specific qualities such as human character, humility, human voice, behavior, intrinsic power, essential adaptations etc., that fit human nature. All the above characteristics or properties are a result of one's self constructed thoughts, words, and deeds. Human nature gets deteriorated through upkeeping of unworthy immoral and lower order qualities and actions. Sometimes, though in human appearance, an individual may be depicting and living by subhuman/inhumane traits. Corrosion of one's humility and worthy human qualities through the adoption of inhumane qualities (*naya ganūdeniṃva*) leads to grave devastating consequences such as inability to be born into human realm after death for uncountable eons. This is known as downward trending

evolutionary (*anūsothagāmi*) trajectory, a pathway that can be almost equated to the board game of snakes and ladders.

Unlike all other beings, humans think, speak and act rationally or irrationally often through own innate mental desire in whatever they chose to do. Their intention in such undertakings is to feel delighted, exuberant, and secure (*nichcha*, *sūkha* and *attha*) by owning or being able to exert control over an item, a place, a person, or an event for the purpose of gratifying own senses. Only a wise human being inherits skills to explore, identify and fathom the dynamic mental undercurrents of *rāga*, *dvaṣa* and *moha* that guide human thought, speech, and actions to gratify human senses. If humans do not utilize these inherent skills for own liberation (*vimūththi*), nothing will protect them from inherent *kamma* (causes and effects) that accompany their thoughts, speech, and actions.

More than merits and sins (*pin-paṇ*) the Buddha *dāsanā* asserts that causes and effects (*bāthū-pala dhamma*) can assist and are important in the preparation for future births. If one learns the teaching on causes and effects (*bāthū-pala dhamma*) and practices appropriate moral human qualities to maintain humility and humanitarian habits, such practices mostly do not contribute to mental defilements. The continuation of such practices certainly results in future births in realms of delight (*sūgathi*) and are of assistance to the attainment of *Nibbāna* or *paññā vimūththi*, which is the liberation from perilous existential afflictions (*samsāra dūkkha*). Mental evaluation of thoughts, words and deeds based on causes and effects along with their consequences is an inherent ability (*gathi*) and a blessing enjoyed only by humans. In all other realms such evaluations are based on an inherent instinctual capacity rather than rational or irrational thought according to Buddha *dāsanā*. Any thoughts,

speech, and deeds to destroy self or others, exert undue intimidations of others, belittling of others, humiliation of others, thoughts that give rise to anguish in others, defamation of character of others are to name a few that are exceedingly inappropriate or unworthy to be called human behavior. Though one with above indicated (not limited to) thoughts, words and deeds appears in a human body, an individual who depicts such subhuman behavior is a scoundrel/lowlife existing in a human body. Perhaps you may have heard people saying to other people “don’t do such doggy stuff”! This is an excellent example, if one engages in such subhuman behavior (*gathi*), such an individual may reap the consequences in this life itself. The properties or behaviors (*gathi*) that are often practiced in one’s life gain dominance or become mentally conditioned as *gathi*. Such dominant conditioned mental properties (*gathi*=seeds of *kamma*) accompanying the *manomaya kāya*, which leaves the physical body at the moment of death get integrated into the next birth generating a new *viñāna* energy. As a result of the dominance of practiced cause(s), one will reap the effects (*bāthū-pala*). For example, big animals like dogs, cattle, birds or tigers and small creatures like ants, termites, mosquitoes, beetles, and all other microbes are born as an effect of the dominant practice that conditioned the behavioral qualities in their existential continuum (endless births and deaths = *samsāra*) respectively (*anūsothagāmi* trajectory of existence). This is the *dhmma* of causes and effects or *bāthū-pala dhmma* elucidated in the Buddha *dasanā*. This means further, what one practices (causes) becomes *gathi* (mental properties) that conditions one’s mind leading to the inevitable inheritance of their consequences (effects) in this life or in future lives. The principle of causes and effects (*bāthū-pala dhmma*) is a universal phenomenon, which is the force that forms the foundation for the continuation of what is recognized as the world, its

evolutions, transformations, changes, new formations, and its inherent destructions. This natural phenomenon or the fundamental law of the universe cannot be altered or changed at any time by any person or by any force both known and unknown. This is a universal *dhamma* or the *dhamma niyāma* detailed in the Buddha *dāsaṇā*.

Only a human being is capable of understanding the above discourse and as a result, a human being must always think to adopt qualities that enhance human behavior, humility and to be humane by practices that condition the mind with all the qualities of moral human nature while discarding subhuman qualities that tend to surface in the mind from time to time. Moral human qualities that can be associated with thoughts, words and deeds are *mettan*, *karūṇā*, *mūḍithā*, *īpekkhā*, *alobā*, *advēsha* and *amoha* that befit humanity and humility. *Alobā*, *advēsha* and *amoha* constitute the neutralizing effect of *rāga*, *dvēsha* and *moha* respectively and upon comprehension of the underlying power of *rāga*, *dvēsha* and *moha* that generate perilous afflictions, one will unchain them rather than assimilate and act on them. This practice positions one on the trajectory of *patisothagāmi* path, which is the upward trending path to human or *sāgathi* realms, which is the opposite of *anūsothagāmi* trajectory discussed earlier.

All who were born into human realm inherit rare elements of a life span, contentment, power, identity (color), and wisdom. No two individuals are alike. None of the other existential realms including *divine* and *brahma* realms are blessed with all these elements. Humans inherit these elements by virtue of the *dhamma*. It is the phenomenon of the *dhamma* that assists humans to maintain humility and humane qualities through mental reflections while providing the ability to comprehend true reality as it is. This is the

manūssaththa patilābho which is unique to human beings. Thus, it can be stated with certainty that being born as a human is an exceedingly rare occurrence that has a unique purpose among all universal phenomena. In order to achieve the full extent of the advantage of being born as a human being, it is paramount for one to understand the rarity of the opportunity, which can be characterized by an additional aspect known as *khana sampaththi*.

DŪLLABO KHANA SAMPATHTHI

(THE RARE OPPORTUNITY FOR THE HUMAN BEING)

Dūllabo means “rare” in Magadhi and in *Sinhala* languages. *Khana sampaththi* is a Magadhi term comprised of three sounds. *Khana* is the ability to deracinate *kilāsa* or cutting lose *rāga*, *dvaṣha* and *moha* properties for ever; *Sampaththi* - *sam*+*paththi*; *sam* – *rāga*, *dvaṣha* and *moha* and their associations; *paththi* means to clarify and discard. In summary, *khana sampaththi* means a recognized opportunity to clear and selectively remove mental defilements of *rāga*, *dvaṣha* and *moha* from the mind along with their associations. Thus, in the Buddha *dāsana*, *khana sampaththi* is depicted as an exceedingly rare opportunity that only a human being may come across in his/her endless continuum of existential drift. This opportunity is characterized by the following. A noble Buddha was born about 2600 years ago and the *dhamma* elucidated by Him exists even today. As long as pristinely pure Buddha *dhamma* is available and alive, the era is considered a Buddha era. Those human beings who are born in this Buddha era are exceedingly fortunate. In this era, not only HIS unadulterated teachings (*sāsana*) are available but also the existence of a center point (today’s *Hirivadunna* near *Dambulla* which had been part of ancient *Janbūdvepā*) saturated with collective pure mental radiation from a myriad of noble arahants including all past Buddhas who have attained *Parinibbāna* and *Mahā Parinibbāna* respectively. When one is

born as a human being at a time when the opportunity exists to listen to pure unadulterated *Siri Sadthdhamma* and being able to comprehend it experientially by listening and rationally reflecting upon the *dhamma* through the mental capacity of *paññā* to deracinate *rāga*, *dvæsha* and *moha* (*bava*) and their associations from the mind further to the ability to assimilate with the Buddha energy, constitute the most fortunate occasion for a human being to attain the Buddhahood or arahanthood, which is *Nibbāna*. This opportunity is known as *kehana sampaththi*. Receiving *kehana sampaththi* as a human being in an endless existential conundrum is the true deeper meaning of *pūbbæcha katha puññathā* energy. In the absence of *kehana sampaththi*, though one is born as a human being, one is unable to attain *Nibbāna* as detailed in the *Akkhaya Sutta*. This is the very reason why being born in the central circle of *Janbudveepa* as a human being (*manūssaththa patilabho*) during a Buddha era with available guidance to practice pristinely pure *Siri Sadthdhamma* becomes an exceedingly rare (*parama dūllabo*) occurrence.

UNIQUELY HUMAN DUTIES & RESPONSIBILITIES

As stated earlier, human beings constitute a unique realm among all thirty-one (31) planes of existence. It is stated in the *dhamma* that only human beings have the potential, ability, and skills to help all other forms of existence who are experiencing a myriad of burdens of existential afflictions. Only a human being can extend boundless loving kindness (*mettan*), boundless friendliness (*karūṇa*), boundless appreciative joy (*mūditthan*) and equanimity free of *rāga*, *dvæsha* and *moha* (*ūppekkhā*) mental properties to other human and non-human beings including those in divine (*dæva*) and *brahma* realms. Only human beings can transfer current or prior accumulated positive mental energy for the upliftment and survival of *būtha*, *paetha*, *dæva* and *brahma* beings

who are helpless and powerless to rid their afflictions. Humans are the only beings who can share their positive mental radiation through a mind free of *rāga*, *dvaṣha* and *moha* (*niklāshi* mind) with none-human beings. These four realms of existences are known in the Buddha *dāsanā* as *paradattūpa* beings (*jeeveen*). In Magadhi, *paradattūpa* means “dependent on others for survival”. Therefore, it can be said that once born, there are uniquely human duties and responsibilities that are part and parcel of existence as a human.

Only a human being can provide refuge (*sarana*) to those who are in need. A *deva*, *brahma*, or any other non-human being cannot provide refuge (*sarana*) to any other being as they too are dependent on human help. Thus, the provision of refuge is a unique human responsibility. For example, providing food for a hungry person is a help but its temporary as that individual gets hungry again. Thus, the provision of refuge is a nobler aspect than the provision of help. If one can empower another who is adrift with existential afflictions to overcome them through own strength and wisdom by showing a path or guidance, such an undertaking is considered refuge. Refuge also makes people who feel insecure (*anātha*) to feel secure (*nātha*). Thus, during the Buddha era, people called the Buddha by the name *Anātha-Nātha*.

Humans are responsible for providing a sound environment for other beings to survive. Humans are well equipped mentally for this provision. The power of the human mind is the most powerful energy existing in the universe. According to Buddha’s words, there is an infinite power contained in a pure untainted human mind (free of *rāga*, *dvaṣha* and *moha*) compared to any other source of energy for upliftment and vitalization. The power radiated by such noble minds with the intent to extend *mettan*, *karūṇa*, *mūḍitha* and *uppekha* for the benevolence of other beings is an exceedingly powerful mental energy compared to the power of mental energy of a *prūthagjana* (person inept in the

dhamma) individual whose mind is corrupted with *kilāsa*. Powerful radiant mental energy from pure untainted minds of noble beings has a calming and soothing power that leads to a sound environment for humans to live and survive.

There are uniquely human qualities that have far reaching consequences in the maintenance of not only peace and harmony in mundane worldly affairs but are also beneficial for supramundane achievements beyond what is characterized as the world. Jealousy (*eershyā*), anguish, anger, hatred (*vyra*) and innate anger toward oneself (*patigha*) are rampant mental behaviors that lead to unhappiness, insecurities, and conflict. As stated in the *Mahā Rahūlovāda Sūtta*, extension of boundless *mettā* from human minds can reduce jealousy (*eershyā*), anguish, anger, hatred (*vyra*) and innate anger toward oneself (*patigha*). It is worthy to forgive others for their mistakes with the intention that this person may comprehend his/her flaws and attain wisdom for abstaining from such in the future. This boundless extension of *mettā* leads to the purification of one's own mental sphere. *Karūṇā* is another uniquely human quality that can be extended boundlessly to remove obstacles in the way of others who seek mental upliftment and liberation from existential afflictions. *Muditā* is boundless appreciative joy in the success of others. *Upekkhā* is the mental ability to accept everything with boundless equanimity evolved in a mind free of *rāga*, *dvēṣa* and *moha* and their associations. These qualities are known as four noble behaviors (*brahma vihāra*) which are uniquely human. *Mettā* quality is the forerunner for the fulfilment of the entire *brahma vihāra* behavior. These four qualities exist in a dormant state in most human beings and need to be vitalized and rekindled in association with *dhamma*. A human mind evolved on the four aforementioned boundless qualities is a purified untainted mind, which has the capacity to cross the

perilous existential drift by liberating itself from all afflictions. These are responsibilities and duties that can be performed only by a human mind.

There is another important but rarely discussed aspect among human duties and responsibilities that need to be brought up in this discussion. Human life has a span between birth and 120 years. For many, its shorter than expected and for some others it wanes around 100 years. This life span is explained in five different stages in the Buddha *dāsaṇā* namely, *ūdayangama*, *aththangama*, *assādan*, *ādeenava* and *nissarana* stages. (*ūdayangama* – birth attributes, *aththangama* – growing attributes, *assādan* – emotional attributes, *ādeenava* – outcomes & consequences and *nissarana* – emancipation through *paññā*). In this sequence in life which is approximately between 80 – 100 years if one subtracts the times for birth to childhood (*ūdayangama*), growing years (*aththangama*) and the old age when not much can be done, there is not much time left in life as a human. If one dedicates this remaining short span of time within this exceedingly rare opportunity of being a human, for other external things as building the world, societies and changing others, there is hardly any time left for working toward own salvation from existential afflictions. As a result of the thoughts, words, and deeds, one will accumulate more merits (*puññā* energy) from such external activities prolonging the infinite existential continuum of afflictions. If one thinks to create a perfect world, it remains an illusion as each particle in this universe/world we know undergoes transformation, which is beyond anyone's control. Then one must ask the question, is it worth to invest one's valuable time to fix a world, which evolves continuously and is unfixable, as one desires? Investing time to fix the unfixable, is an utter waste of time ending in exhaustion and frustration. These reflections may bring a person closer to the aims of why one is born into a rare opportunity to be a human being and the purpose of being human.

However, instead of trying to fix the world, if one attempts to fix oneself by following the *dharmānūdhamma patipadā* as depicted in the *Pristinely Pure Siri Sadthdhamma* (not Buddhism) and can be practiced by all people irrespective of nationality, color, creed, religion and ethnicity, then this approach helps heal all participating humans and each one of them can become a role model for others to follow. This process will generate individuals that are more humane with humility equipped with moral human qualities. If that happens, the world, which is constituted of who we are, gets transformed by default. Though some may think that this approach of looking after own-self first is very selfish, it practically brings rather the opposite results. Here one shall not fall into the ideological trap set up by the civilization. One requires to think outside the box as the Buddha did. If individuals pay attention to purify their minds from *rāga*, *dvāsha* and *moha* from the mental sphere, consequently this world becomes a more harmonious and a peaceful place where people with wisdom can attain liberation from all afflictions through *paññā vimūththi*. This is the most cardinal purpose of being born as a human because beings in no other existences can attain mental purity as humans can toward the attainment of *Nibbāna*. Only a human mind is capable of the initiation of the path to *Nibbāna* via the state of Buddhahood, *Pachchæka* Buddhahood or stream winner status (*sotāpaththi pala*) toward the attainment of arahanthood. Last but not least there is another purpose for being born as a human being. Helping others is a basic human quality that is observed commonly among humans. A human being is obliged to assist and help own parents, grand parents, teachers, elderly, wives and children, friends, neighbors, servants, and employees for their wellbeing. Many human beings do not think about these relationships in depth. One tends to take these relationships for granted. However, there are underlying forces that fasten all these various

individuals together as family members, relatives, friends including pets, non-humans both visible and invisible as one tight knitted social group. One's existential *samsāric* drift never ran or does not run its course in isolation. One never questions why one is born to specific parents, with siblings, friends, pets, and other beings both non-human visible and invisible collectively into a tight knit social group with varying degrees of relationships. It is very seldom that one questions why am I born into such an association? Why are they born to associate me? The Buddha *dāsanā* provides detailed reasons to all such questions about the reality of existence.

In the tropics you may find ants or various tiny creatures crawling on the floor or at times on the walls of your home? Have you ever thought why they have come to you at your home and not the neighbor's home or elsewhere? According to *dhamma* these associations, whether ants or other humans, are results of *samsāric* relationships from the past. Why do ants eat your food in your storage? They eat or take away your rice or sugar or any other grains in storage because there is a debt relationship (*naya ganūdeniṃva*) between you and the ants according to *dhamma*. All our parents, grandparents, grandchildren, teachers, relatives, friends, pets, and all other visible and invisible beings that are in our association are the result of existential relationships from previous lives in an endless lineage of births and deaths. Its solely due to those relationships they are with us today. We owe them past dues and they own us past dues and it's a very old lengthy mutual relationship that runs its course until *naya ganūdeniṃva* or the debt relationship is paid off by them or by us depending on who owes whom. Therefore, we shall not recognize them or their uncomfortable actions as a nuisance. This feeling of nuisance is an outcome of a past cause (s) that had been created in a past life or lives with the concerned beings or the group of beings.

Destroying these creatures in this life because they are a nuisance would definitely lead to intense unsavory relationships in future lives. Instead of ill will toward them, one must have patience to reflect on the consequences of planned actions for ridding them. In order to be liberated from such relationships, one must extend boundless *mettan*, and *karūṇā* toward these creatures and ask for forgiveness. Then, transfer and bestow positive mental energy on them to get them liberated from their current infernal life (*duggathī*) and help uplift them to attain existence in a realm of delight (*suggathī*). These actions will pay off a major part of the accrued debt carried from past lives with this group of beings or individual beings. An aggressive approach to get rid of these creatures will only lead to further causes and effects that extends their relationships in the *samsāric* drift. These debt relationships with our past relatives, friends, and animals constitute stumbling blocks on one's path to *Nibbāna*. Until all such past dues are paid off one's path to *Nibbāna* remains closed as one with past dues inevitably gets carried away in the perilous infinite *samsāric* drift. Thus, such relationships must be unchained if one pursues the path to *Nibbāna*. Unchaining such relationships can occur only through extending boundless compassion toward those beings without expecting anything in return and by asking forgiveness for any wrongs. Then bestow all accumulated positive mental energy onto these beings with debt relationships with the determination for them be liberated from their infernal predicaments and be free. The paying off past existential debt relationships is an activity that can be performed only by humans and not by any beings from the other 30 planes of existence. Therefore, human beings are in a unique position to pay off all their *samsāric* dues and clear all stumbling blocks on the pathway to *Nibbāna*.

The Magadhi phrase “*Manūssaththa Patilābho Parama Dūllabo*” means “the opportunity to be born as a human is exceedingly rare”. This rarity accompanies unique duties and responsibilities. This analytical discussion is presented in adherence to the modern *Hela atūvā* and ancient *Tripitaka dhamma* texts that existed in *Siv Helaya* until late 19th century. Being born as a human is not a coincident but a rare opportunity resulting from past causes leading to a birth (effect). This birth presents further opportunities to end the cycle of births and deaths accompanied by afflictions in an endless existential drift based on ignorance sheathed by undercurrents of *rāga*, *dvæsha* and *moha*. One is fortunate to have been born as a human being in a Buddha era with *khana sampaththi* along with degree of wisdom to attain *maga pala*. Hopefully, this discussion provides you with a broader perspective to explore the purpose in your life and your birth as a human being.

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May all beings in the universe Sūvapathvewa!!